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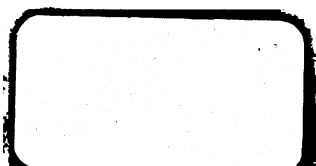
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HISTORY OF CHARLESTOWN,

FOR THE PAST 44 YEARS,

AND OTHER SUBJECTS,

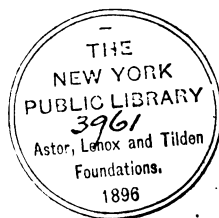
BY

JOSEPH THOMPSON.

CHARLESTOWN:
DE COSTA & HOMANS:PRINTERS.
1848.

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ARROY WEN
OLIVER
VIA RELL

U S U R Y .

INFANT CITY OF CHARLESTOWN,
Mass., June 27, 1848.

To the Honorable

Theron Metcalf:—

Dear Sir; I see that you and the Honorable Horris Mann are the authors of the Revised Statutes of the Commonwealth of Massachusetts, passed Nov. 4, 1835. You will please permit me to ask your opinion as to interest on money and usury. Chap. 35, page 307.

SEC. 1. The interest of money shall continue to be at the rate of six dollars and no more, for one hundred dollars for a year, and at the same rate, for a greater or less sum, and for a longer or shorter time.

SEC. 2. No contract or assurance for the payment of money with interest at a greater rate than is allowed by the proceeding section, shall be thereby rendered void, but whenever, in any action brought on such contract or assurance, it shall appear, upon a special plea to that effect, that a greater rate of interest has been directly or indirectly taken, or received, than is allowed by law, the defendant shall recover his full costs, and the plaintiff shall forfeit three fold the amount of the whole interest received or taken, and shall have judgment for the balance only, which shall remain due after deducting said three fold amount.

SEC. 3. Whenever a greater rate of interest than is allowed by law, shall have been paid, the party paying the same may recover back three fold the amount of the whole interest paid either by an action of debt or by a bill in chancery, provided, that such action or bill shall be prosecuted within two years from the time when the said interest shall have been paid.

SEC. 4. In the trial of any election, wherein it shall appear by the pleadings, that the fact of unlawful interest having been taken or recovered, is put in issue, it shall be lawful for the debtor, the creditor being living, to become a witness, and he shall be admitted as such, and the creditor, if he shall offer his testimony, shall also be admitted as a witness, together with any other legal evidence that may be introduced by either party.

Now sir, I have known this usury business in the state of Massachusetts for the past 44 years, and have been a payer of usury more or less for said 44 years, but never could get any redress. Now, in the first place, I dispise taking any redress without this usury has been outrageous exorbitant. The manner that this usury has been taken in Massachusetts, is this, there has been notes made by promise and endorse, and then the notes are sold or pretended to be sold by a broker, or usurer; this they say evades the law, it is no matter how much the broker takes if he takes three times the amount of usury that he sells the note for, and you can prove it, or if he puts the note into his own pocket; another way is this,—the merchant, the trader, artist, contractor, operatives and working men have notes due to them all over the country, and when it is a short time for money as they say, and the banks &c., will not discount a dollar only for their beloved favorites, and these favorites are said usurers and brokers. As they favor said banks to part of the premium, and these bank usurers and brokers can make it a short time for money all the time, and the merchants, traders, artists, operatives and workingmen cannot help themselves, they

are completely in the power of these men. The rate that these fair and honorable merchants, traders, artists, operatives and working men &c., tax bundles of said notes that they hold, to said usurers and brokers, and said usurers and brokers charge them a quarter to a half per cent. per day, and will hold three times the amount that they loan to said merchants &c. &c.; you will ask why they give so much usury, I will answer you. Said merchants &c. have notes and drafts to pay on said days to the banks &c., and if they do not pay them by 2 o'clock on said days; they are protested, and they are all dead men; and this thing is done up by said usurers, brokers and the banks. This usury amounts to one and to two hundred per cent. per year. This usury baffles all calculation in the best men of fair and honorable business in Massachusetts, and leaves them all in despair of ever rising again.

In the years 1834 to 1840, it was computed by sound calculators that there was over sixty million of dollars paid yearly in the usury in the city of Boston and its vicinity alone, and you will see that it is done more; there is at least one million of dollars changing hands daily in Boston and its vicinity. Now this usury at 25 per cent and it will average all of that, and this will only take four days to make a million of usury. Now can this be called a healthy state of currency in Massachusetts? No, No; to see your enterprising merchants, traders, artists, working men &c. &c., bleed to death by these usuries, daily. The Massachusetts recorders tell what it is; that 95 out of every 100 of these men die bankrupts, beggars and vagabonds; these 5 Jasons have won all the fleece of these 95 beggars &c. It is the regular and fair currency that

makes all nations happy, glorious and noble. Our mother country England, is particular with their currency. England could not exist a year with Massachusetts usury ; we, as a nation, are lent and mad with speculation and speculation, the one over the other ; it seems to be our genius, education, customs and fashions of our days ; the few seems to want all the wealth, magnificence, self fame and assumption of power over the many ; there seems to be no satisfying these userers ; they seem to want to grasp the whole world. Now you see that full half of the real estate in Boston and its vicinity is mortgaged. Now, where are all these men to get the money to pay said mortgages. They cannot get it of the banks, not a dollar ; they pay these usurers the last dollar as long as they can ; why, their estates must go under the hammer, and they must be bankrupts and beggars, with their families at their heels. There is no chance, laws mow ; unless they can pay 50 per cent. they must go to jail and stay their time out ; will these usurers, banks or mortgagees help them, then there will be something new under the sun if they will.

Goverernor Everett set this matter right of imprisonment for debt in his address of 1836, to the Massachusetts Legislature. He told them that Judge Marshall, the Chief Justice of the United States government said that it was unconstitutional to put a man or woman to prison for debt. If they had nothing to pay, that they could not and did not promise to give up their liberty. A man can no more give, or promise, or sell his liberty, than he can promise to sell or give up his right in the kingdom of heaven. Governor Everett will receive the gratitude of millions of men and women for this humane and noble act

of his in said Legislature. But I cannot tell how many counsellors, lawyers, justices and officers will thank him for it, that have got their living for the past 44 years by this cruel-unconstitutional practice.

Usury is non assistance, and ingratitude ; ingratitude and non-assistance God and every god-like man abhors. All the Almighty God of the universe commands or wishes of man, is to assist his fellow-man on this, his earth. What other place is there for man to assist his fellow-man. Surely, man will not want any assistance from his fellow-man in the kingdom of heaven. This one word assistance, embraces all the pure christian virtues, and all that the God of the Universe commands or wishes of all the beings he ever made or ever will make.

It was usury that sunk ancient Tyrus in the midst of the seas with all his riches, magnificence, self fame and power. It was usury that burnt up modern Rome in the fire of faction. And it will be usury that will destroy this American Republic with the fire of faction. See, see the state of this one vast nation of ours. We see now but one fire of faction from one end of the the country to the other, filled with Mark Antony politicians, all in hot pursuit for the white house, with their party men at their heels, for riches, magnificence, self fame and assumption; for power, for offices of honor and profit. Where are them mighty counsellors, chieftains, warriors and soldiers of the American Revolution ; Franklin, Washington and all their associates ; they are not here now. Where is the mighty Franklin to assist all our young men with equal rights and equal facilities ; they are turned into Shylocks of usury ; the pound of flesh will not satisfy our

usury ; all the flesh and lands will not satisfy them ; they seem to wish and want to grasp the universe.

Was there ever a people's lot so goodly situated as the American people. We are located in a goodly land "flowing with milk and honey." We see our fields of grain bowing down their heads to the reapers for us—we see the cattle on the thousand hills, fitting themselves for us---we see the fowls of heaven coming down for us---we see the fishes in the seas coming up from the deep---deep seas, to feed us by day, and light us by night---we see the fine wines of Galia floating to us---we see our store houses loaded with every thing for us, so that all can have enough---so that men and beasts can all be supplied. Not even a cat or dog but could have their three meals per day ; yet where is there a people so ungrateful as the American people. Avarice and power seems to be our ruling passion.

See the book of the prophet Ezekiel, the son of Bazi in the land of the Chaldeans, by the river of Chebar, and the word of the Lord came unto him expressly; please to read the 18th, 27th and 28th Chapters, and there you will see the Lord Gods opinion of usury, and the downfall of Tyrus, and the prince of Tyrus. Ezekiel said, the word of the Lord come again unto me saying : " Now thou son of man take up a lamentation for Tyrus and the prince of Tyrus. Thus saith the Lord God, Oh Tyrus, thou hast said I am of perfect beauty, &c. Son of man, say unto the prince of Tyrus, thus saith the Lord God, because thy heart is lifted up and hast said I am a God, I sit in the seat of God, in the midst of the seas, yet thou art a man and not God, though thou set thine heart as the heart of God, &c." John A. Bolles, Esq.

Counsellor at law, No. 10, Court street, Boston, wrote a treatise in favor of usury, in 1837, and had permission from the Hon. Abbott Lawrence and Henry Lee to lean on them to support him in his doctrine of usury laws. Mr Bolles seems to challenge the God of the universe and all his holy Bible, that he is correct, and that the Almighty God is mistaken in this usury business, when every word in said Bible, from beginning to end, is dead set against usury. Mr. Bolles seems to think that if all vestments was taken from usury, money would be more plenty &c. So it was with Massachusetts Legislators—some of them—last session. But they all may depend that the God of the universe is correct on this usury case, if no other.

Mr. Metcalf, I do not wish you to commit yourself in this case of usury in any way whatever ; but if you can give me your opinion on what I have stated within, viz : if there is a way to get any justice by the laws of Massachusetts, where usury has been taken most unreasonable large?—for this is a subject that we are all interested in, that wish well to this republic, and the just rights of all. If you see fit to give me any answer to this letter, you will please to send it by the Charlestown Post Office ; if not, you will please to return it by the said Post Office.

Yours, &c.

JOS. THOMPSON.

Mr Bolles has ransacked all the Old and New Testament in trying to prove his morality of usury, and usury laws. We shall not attempt to follow him in all his windings and twistings and perverting of the true meaning of the word of the God of the universe, in both of His Testaments, but simply say, that we have all mistaken the true mean-

ing of His two Books, as it respects usury and usury laws, and that we all doubt that He is a God of mercy and not of sacrifice, for I cannot find in both of His Testaments by His Holy Prophets, that He or they approve of usury, at least, the Massachusetts Shylock usury. I grant him that a reasonable amount of increase or interest, and this reasonable interest should always be regulated according to the fair and equal business in the state or place where it is taken.

Mr. Bolles is very incorrect in saying that money is like all kinds of commodities, such as wares, merchandise and all kinds of goods---such as the staples, goods of life and the fancy goods of life. The great mass of the people of Massachusetts are not compelled to purchase the staples of life at this Shylock usury of 108 per cent. profit; unless there is a famine in our land, they will always be at a fair business price, if the crops be fair to middling, and the fancy and useless articles of life will be at a low rate, but the great mass of the poor and oppressed can live on these staples of life very cheap, and dispense with all these fancy articles, and save their good morals.

But it is not so with the wants of money. The five Jason Shylocks of Massachusetts have all the power put into their hands to oppress and crush the ninety-five poor bankrupts and beggars into their mother earth. In this power to oppress said 95 out of every 100, is given to these five beautiful Jasons out of every 100, by what is called our first class men and judges of our land; and it seems that there is no just laws in Massachusetts that can be brought to bring any relief to said ninety-five out of every one hundred oppressed. So say the judges and

lawyers;---so you say Mr Foreman;---so you all say Gentlemen of the Jury.

Now I appeal to the millions of men, women and children in Massachusetts that have been so oppressed for the past forty years—of merchants, traders, artists, operatives and workingmen—if they had not rather have been born into this world an African slave and sold to the southern planter if he was a humane master, than be a Massachusetts slave to these five beautiful Shylocks that I have named above. You see on the southern slave that has a humane master, a beautiful, serene, calm, placid smile. You see on the Massachusetts bankrupt beggar, a death-like gloom that he carries with him down to his grave. I here wish to say, that I think there are many masters in the south that are very oppressive to their slaves or servants, as well as at the north, but is there not as much humanity at the south as at the north. We at the north seem to have great sympathy for the southern slaves or servants. We can shed crocodile tears, and sigh and weep audibly in public places, for them southern negro slaves, or servants; and here let me say that it is thought by many great divines, that a slave and a servant mean the same thing in God's Bible. The Rev. learned in God's Scriptures, Mr B., of Charlestown, says that he thinks that they mean the same thing, as he finds that the Apostle Paul said that he was a slave unto Christ.

I understand that the Hon. John A. Bolles is considered one of the best Democratic Republicans they have in Boston—a man of the pure principles and acts of Franklin and Washington, and such like men. He wants the great mass of the people in the whole world to have

humane and equal and just laws—equal and just administration of said just laws, and equal and fair facilities.

Now we come to the sympathy of our humane gentlemen at the north, for their servants and slaves; but we find that we all have more oppression for them than sympathy, according to our kind of religion. Not a sigh, a tear or a groan, for our own northern bankrupts. Are there no sequels with us at the north for our great sympathy for the southern slaves.

Usury commenced its spoiling ravages in Massachusetts about 1805, and has been on the increase ever since.

Perhaps the humane gentlemen and judges in Massachusetts are not fully acquainted with the manner of taking this high usury in Massachusetts. In the first place all the great mass of the people, rich and poor, and middling class, are excited and stimulated by the rich and great usurers, to go into all the desperate speculations and peculations, great and small of the days; which seems to be our genius and high education. Then the rich and the great usurers when they have got all under them in the great mass, with these mad speculations and peculations, one over the other, they spring their traps of usury on this great mass of the people, and these five Jasons that have won all the fleece from the ninety-five bankrupts are called a cluster of beauties by all the great men, like the Hon John A. Bolles, in Massachusetts. Then will these holy, pious and pure rich Jasons pray most fervently, hot, boiling prayers to our General and State Governments, for banks to help on with all kinds of fair and honorable business for fair honorable business men, as they say, when at the same time all the rich Jason Shylock usurers do not mean to let the great mass of fair;

honorably, business men have a dollar if they can help it; they mean to share all these fair facilities among themselves, and their particular favorites and friends of the greatest usurers in large speculations and peculations. Some of the greatest statesmen and politicians in these vast United States, of both of the great parties in politics have urged and exerted themselves to get the National Bank and all Banks, as they most sincerely thought, for the good of the whole mass in these vast United States. But how have these best of statesmen and politicians been used? Why, they have had to bear all the odium and disgrace of such men as the Hon. John A. Bolles. And such men have filled their own pockets out of the great mass of the people. Every fool knows that a fair currency is the life and soul of every commercial, manufacturing and agriculturing country like ours. But if the officers of said banks have not a spark of the virtues of patriotism of and for the great mass in said nation, but choose to put every dollar of the money into their, and their own particular friend's pockets, what can the best of statesmen and politicians do for their nation? When the United States Bank was in operation, the last of it, the head of said bank gave all the officers and agents full power to sell all their money to the fair and holiest business men at two per cent. per month, and over, on all the Jewish rialtors in this vast nation, and put the money into their own pockets. But such high and honorable men as the Hon. John A. Bolles say, that is all right, this is pure Democratic Republicanism in their way of thinking. So it is, and has been, with all the state and other banks that was got up with these false pretensions. In 1834 to 1840, six years, it was computed by sound calculators that over sixty mil-

lions yearly was paid in usury in Massachusetts, more than six per cent. over lawful interest ; and most of this usury has been paid on the Boston Jewish rialtos. And how is it now on those same rialtos ? Why, more than that has been paid the last year. I appeal to the millions of fair and honorable business men in Boston, how is this usury paid ? why thus :

The banks make a short stop and say that they cannot discount a single dollar to the fair and honest business men. But do they not discount—how do they pay all their expenses, their banking principles, their favorite officers, usury, &c. ? O yes, they discount to them very freely and to the large speculators and peculators in railroads and all mad speculation, but not a dollar to the fair and honorable trader, operative or workingmen.

And how does these fair traders, operatives and workingmen get along in these days ; they must pay their notes and drafts, at sigh, or they are all ruined men. Why they all do the best they can ; they go to the banks for assistance, and the bank officers tell them that they cannot help them to a dollar, that they feel bound, and must discount every dollar they can to all the desperate speculators in Railroads &c. &c., as they are the only men that have supported them through thick and thin. Well, what do all these fair merchants, traders, artists, operatives and working men do next ? why, they all go endorcers to the humane usurers and brokers of Massachusetts ; and they seem to be very sorry for all their situations, and say that they think the times must be better soon—that they can't hold so much longer—but it is wholly out of their power to help them without they can bring a note with as good a name on the back of it as the Hon. P. C. Brooks ; then

they may probably get the money at two per cent. per month, if they will allow them as brokers, one per cent. per month; so that the Hon. John A. Bolles and the judges of the land will say that there is no usury in all this. Or there is another way for you poor devils and fallen angels to do, if you cannot bring me as good a name as the Hon. P. C. Brooks or the Hon. E. Frances; and we don't suppose you poor devils of fair and honorable merchants, traders, artists, operatives and workingmen, can get such names as I have mentioned above.

Well, may it please your honor, what is the other way that we are to do, for our notes or drafts are due and they must come up before 2 o'clock this day, or we are all ruined men? Why, go back to your stores or shops, you boobies and stupid fellows, and bring us all your country notes it is no matter if there is a peck measure full of good notes; so much the better says the humane broker, and we will help you out of this scrape. So all these fair, honest and honorable merchants, traders, artists operatives and working men are shaved daily. These brokers say that all of them must pay a quarter per cent. per day, and leave their peck measures of good notes, which perhaps it has cost their life time of hard labor to get them; all these must be pledged for the payment of the money that these men pay for, that they get that day,

for the notes and drafts must be paid when due or they are all ruined, as every business man knows; the next day there is another note or draft to pay. So they go as above, first to these humane banks and then to the humane brokers. So that these good, but poor devils are ate out of house and home in a very short time, and die Massachusetts bankrupts and beggars, as the Massachusetts report-

ers have reported, for the last 40 years that—95 out of every 100 of these fair honorable business merchants, traders, artists, operatives and working men have died by Massachusetts wanton usury. These brokers will not give any receipts for all said county or town notes that are left as collateral security, and often advance on the owners a half per cent. per day, which amounts to over 216 per cent. per year; as the lawyers tell these brokers not to give any receipts, if they do, it will amount to usury. Every art is used by the lawyers and bankers to wrong the honest and fair traders, &c., out of their last shilling, when these bankers and lawyers have loaned this money to these very brokers, to bleed these fair merchants, traders, artists, operatives and working men to death daily. I have known the greatest statesmen and politicians in this nation to go and fall down at the feet of these brokers and ask them how long they may live; and these brokers have named the rate of usury to them, and that has told them the time they might live on this earth. Yet the Hon. John A. Bolles says that there is no such thing as democratical and republican usury in Massachusetts—that the usurers in Massachusetts are all pure saints, pure judges and pure lawyers, and as chaste and cool as the northern icicles for justice. And the Hon. Abbot Lawrence and the Hon. Henry Lee, and such like men in Massachusetts, allow such men as the Hon. John A. Bolles, No. 10, Court street, Boston, to lean on them for support in the highest usury. Usury in Massachusetts has come to this pass; the man that draws a hand-cart up to the richest man with his millions, is using it in the highest usury, and they have the sanction of all the richest men and greatest judges and lawyers so to do. There

is not five lawyers or judges in Massachusetts that will side with the oppressed in usury. So that as a man falleth in usury, so he must lay till the last trumpet sounds. The Hon. John A. Bolles says, why should a living man complain of the just punishment for his sins. By not paying these lawful usurers the just amount of their usury, Mr Bolles has established the laws of usury in Massachusetts, by saying that nothing can be more manifest than this subject is. One of a strictly private and personal nature, on which every one has the right of unfettered judgment and conduct. And if any one, whether individual or society—whether government, judicial, legislative or executive, see fit to interfere, my only and sufficient reply, (is very polite, an elegant reply) is to each and all of them, distinctly and particularly, none of your business. See Mr Bolles under this head in his treatise on usury and usury laws.—(See his treatise.)

I received as kind an answer from Judge Metcalf as I could reasonably expect, considering the particular situation that he is in, as Judge of the supreme court of Massachusetts. I know or think I know, that Judge Metcalf is an enemy to Massachusetts great usury, over and on the 95 out of every 100 of her fair and honorable merchants, traders, artists, operatives, and workingmen and women, and the best blood of our State; and I should not wonder if more of the Judges were of his opinion, and some few counsellors at law, were of the same opinion, on this worse than Jewish Shylock usury.

We smile at the late Hon. remembered Preston's usury and close nearness, but we venerate, worship and adore the usury and close nearness of our Honorable Sir

Peter Francisco. This is our genius and high school education ; we are trained from our infancy to do all this, and also we are trained from our infancy to abandon all those mighty principles and acts of Franklin, and Washington, and all such like men. Their heavenly principles, to assist all young men and women with money to a reasonable amount and at a fair rate of interest, to shove them through their earthly pilgrimage of joys and sorrows, toils and labor, good and evil, as was intended at first by the only living and true God of the universe, who is Father and Mother of them all, to lead them all in the track and footsteps of these mighty men that I have named above, through all their earthly pilgrimages to the Kingdom of Heaven, to rest them all from their earthly labors, toils and sorrows in immortal life and endless happiness. With their own Father God, we all see here, that it was intended at first by the God of the universe, that "all men, women and children of all colors and blood, and all serpents too, should labor with their hands, and by sweat of their faces shalt thou eat thy bread ;" so it was decreed by God to every man; and to the women He said, "I will greatly multiply thy sorrow, and in conception and sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee." So we see that is the case of all women, and so with the serpents, "on thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And Adam called his wife's name Eve because she was the mother of all living." But we see it was not intended by the God of the universe, that the five Jasson, out of every one hundred should have all the fleece of the labor of ninety-five working men of fair Massachusetts traders, artists, and operatives. Notwithstanding

ing the opinion of the Hon. John A. Bolles, Counsellor at law, No. 10, Court Street, Boston, and his company of honorable Boston usurers. Perhaps it would be as well for us to read the whole of the holy Bible, like rational beings; as the sons and daughters of the only one living and true God of the universe; and as joint heirs to this heavenly inheritance, without any prejudice whatever, for how are we to know good from evil, only by contrast of this, our earthly state from our Heavenly state that is to be, when this God of the universe sees fit to place us all there.

Since I became a free-holder forty-five years ago, I have noticed, after these business men have been completely used up, as the brokers say, with this Boston usury, some of them have turned brokers and usurers of the worst sort themselves. I have asked said usurers and brokers how it was possible for said young men to pay so high usury to them, when they all know said usury had eat them up alive, as it were, and they all told me, to a man, that it was impossible for all these young men to do it—that they would all be consumed by it—but they must have a living among the Boston sharks, and if they did not take this great usury, other Boston sharks would. Now, this high usury has got to be a very high education in Boston and its vicinity. All these men that have been used up by these honorable usurers, are compelled to venerate, worship, and adore all the worst of them by pure necessity, not by their free will and accord, for these five Jason usurers and brokers have them completely in their power. As all the laws, lawyers, and some of the Judges say amen, so mote it be. These five Jasons, out of every one hundred, can sink them all in

Noah's flood, or burn them all up in the Mark Antony fire of a Roman faction of usury. They must bow down to these men and beg of them a little corn, as the Romans did to their usurers, or as Shylock—beg that he might be hung at the States charge.

I am told by a gentleman in Boston, that the Hon. Abbott Lawrence, at one time, in his business, was so situated, that he had to stop, rather than put himself into these high usurer's hands, and he shew his great wisdom; and so has many other truly wise men done, and they all shew their great wisdom, for if they had come into these high usurer's hands, they would all now be bankrupts and beggars, as we are.

I expect you will say, Mr Adams, I am running myself against the lions and sharks of our days, but I cannot help it; 'something leads me forth of doors,' as Cinna the Roman said. I will say to you, as General Jackson said to his dupes and brave men,—“I take the responsibility;” but now all the high and wise gentlemen of this great and honorable city of Boston say to the great mass, go usury the whole hog! The Massachusetts legislative government, or the Massachusetts judiciary and executive government are passing judgment and making laws on the shameful usury, in Massachusetts, when the Hon. John A. Bolles tells them all, that is none of their business, in a very polite way. See his treatise on usury and usury laws, December, 1837, No. 10, Court street, Boston. It is all a humorist and humbug.

Why did Messrs. Metcalf and Mann make all this fuss and cost of time and money about nothing, when they knew before that the opinion of the Hon. Messrs. Bolles, Lawrence and Lee, on usury, was law and gospel in Mas-

sachusetts? Why did the Massachusetts Legislature set hammering so long on this usury question, when they all knew the opinion of Messrs. Bolles, Lawrence and Lee, on usury, in Massachusetts? Or why did the Massachusetts Judiciary and Executive government see fit to interfere with this usury business, when they all fully knew the opinion of the Hon. John A. Bolles, Abbott Lawrence and Henry Lee? Why, they all knew it was a hoax on travelers in Massachusetts; that usury was to be increased to the highest rate, in order to accommodate the army of lawyers in Massachusetts. For strike out usury and seven out of eight of the lawyers in Massachusetts would die a natural death. Usury and the lawyers in Massachusetts go hand in hand together to heaven, or to Malden. King Richard the III said—"fight gentlemen of England, fight brave yeoman, or spear your horses to the hilt."

And do you, young gentlemen of Charlestown, want to see a new army of them cover your whole land? if so, your high education, that you talk so much about, will produce you nothing but a host of lawyers and churlish priests.

This was my reason for writing to Judge Metcalf to get his opinion on usury in Massachusetts, as he and Mr. Mann made the new usury law in their Revised Statutes of Massachusetts, in which they say—money, in Massachusetts, shall be six per cent. a year, and not six per cent. a month; and no more directly or indirectly; but the devil of it is, what does this indirectly mean, in Massachusetts? why, I expect it means just nothing at all, and is only to feed the Massachusetts Lawyers to a double fee; for if you ask them if there is no redress for this shameful usury, they will tell you that you can get back three times the amount

of this shameful usury and extortion, and the very next hour they will tell the extortioner that he should have taken three times the amount of usury ; and, also, that the laws of Massachusetts were so fixed that they would support him in it.

Young men and young women of Massachusetts, are you all ripe for such a state of things as this? if you are, lay out all your money and means for this high school education and high professional men with all this high education, and my word for it, the next generation will have more high education and pride, than bread and the staples of life.

We see the Massachusetts Legislature and judicial and executive governments, for the past years, have been very busily at work, and in a very great hurry, in making exclusive rights to help the few and destroy the many ; we see all the laws are to help the lawyers and destroy the great mass of the people, according to God Almighty one system, and Dr. Franklin's one system to assist the great mass ; we see that they have the whole control in the legislature, they can make all the laws to suit themselves and the piece officers to their full fees. In our legislature they have done away with the Insolvent Act, purely to assist themselves and their under officers. It is so fixed now, I understand, that no man or woman can go into chancery and take the benefit of the insolvent act, unless he or she can pay fifty cents on a dollar. Now what justice is there in this ; after a man or woman has been shaved out of the last dollar by the authorised laws, how can they pay 50 cents on a dollar of their debts? They cannot, and are consequently informed that they must go to goal, unless, as they are told, their friends will pay, rather

than see them go to prison,—When a man or a woman is shaved out of the last dollar by this authorised usury they will have about as many friends as King Lear had, after having divided his three kingdoms between his two daughters!

Now here appears in this dark cloud of Massachusetts despotism the beautiful bow of Governor Everett's mercy. On this subject of imprisonment for debt, Mr. Everett in his address to the legislature, in 1836, stated that, it was unconstitutional to put a man or woman to prison for debt, if they have nothing to pay, and cited Chief Justice Marshall's opinion of the United States Courts to prove it; and the Hon. Justice's opinion was that, no man or woman ever promised to give up their liberty to be imprisoned, and that they could not do it, any more than they could promise to give up their right and liberty in the kingdom of Heaven; this right is hid with the God of the universe from all earthly creditors. Mr. Everett lost his office as Governor the next year for this act of humanity to the millions of poor bankrupts, but he received the heavenly gratitude of millions of his fellow beings for this act of humanity, and his name stands embalmed for this act, like the name of Washington, of immortal glory. I have no doubt that he now thinks this act of humanity, the happiest act of his life.

But the lawyers and chief priest and all the professional men and petty officers sought his life, as they did Jesus of Nazareth, for the many humane acts that he did for a world of sinners, and these professional men and petty officers to Governor Everett. The Hon. John A. Bolles very politely told judge Metcalf and the Hon. Horace Mann, and the Massachusetts legislature, and all the judi-

cial and executive, and all in power and office in Massachusetts, that it was none of their business ; and these professional gentlemen it was that put governor Everett out of office as governor of Massachusetts, the coming year. He might say as Jesus of Nazareth said, "for which of these humane acts do you stone me." If Jesus of Nazareth and Saint Paul were now to come on this earth, these chief priests, elders and professional men and petty officers would crucify them for their humane good acts. I do not think that they would put them to death by cruelly nailing their hands and feet to a cross, as capital punishment is unfashionable now in Massachusetts ; but I think the lawyers, chief Priests, elders and petty officers of Massachusetts, would put them in the State prison for life, for these humane good acts unto a world of bankrupts. This is my opinion of Massachusetts professional humanity, and I cannot help my opinion of what I see of them in their devotion, hanging to the last, to the worst of usury. It was not the mass of the poor that put Governor Everett out of office ; it was the professional men, they could not bear to see, a single hair of their power of oppression to the great mass of the poor, taken from them.

I do not think Jesus of Nazareth was a divine person, equal with God his Father and our Father, and Father of all the beings that he ever made. My opinion of Jesus of Nazareth is the same as Dr. Franklin's opinion was in the last hours of his life, when he was questioned by Dr. Stiles, president of Yale College, as to his belief in christianity—for Dr. Franklin was pumped by all the partialist of bigoted religionist as to his belief in christianity—he told Dr. Stiles he believed Jesus of Nazareth was the most moral man that ever appeared on this earth, or that would

ever appear on this earth, but as to his divinity as a God, being equal with God, he did not believe it. Now my opinion is fully with Dr. Franklin ; I want no better guide in pure Christianity, pure politics, and impure Massachusetts high usury. I believe that Jesus of Nazareth was the most moral man that ever appeared on this earth doing good acts, or ever will. But I do not believe that he was a divine person—equal with God—but a man endowed with extra moral virtues ; that he was sent into this world, in his time, to reveal the real character of the God of the universe, his father and our father, and father of all the beings he ever made or ever will make. This mixing Jesus of Nazareth with the God of the universe, as being equal, you will see makes witch-work of all pure christianity. The true, living God says to the universe—"Thou shalt have no other God beside me ; I am the only living and true God ; look unto me all ye ends of the earth and be ye all saved with my everlasting salvation." Jesus said himself, that he could do nothing only by the power of him that sent him. We see in ancient and modern history that God did, in all times, send his holy virtues and moral prophets and prophetess's into the world to reveal and declare his real character. As a God of assistance unto all on this his earth, in their pilgrimage of joys and sorrows, toils and labors, through their earthly state, all these good prophets and prophetess's—all men and women, were only acting as agents for God. Dr. Franklin was a good moral prophet and acted as God's agent in his time and day. Did he not assist and do good to all ? Did he not help young men, women and children, in a christian way, by loaning them money at a fair rate of interest, to help them all into and through life ? Gentlemen, and Shylock

usurers on the Massachusetts rialtos, go, even now, and learn pure christian wisdom from Dr. Franklin's whole life! George Washington and Dr. Franklin, and all such men in the American revolution, were sent by the same God, into this world as his agents and revealers, as was Jesus in his time; and on the same errand and message, to declare, proclaim and make known to a world that they were to be rationally free, with just and equal rights; just and equal facilities; just and equal laws, and the just and equal administration of said just and equal laws. "Yet, saith the house of Israel, the ways of the Lord God is not equal." "O house of Israel, are not my ways equal, are not your ways unequal? Cast away from you all you transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die. O house of Israel, I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Now this same God is speaking to us in America, and in the same language. Let us all repent and cast away our transgressions, and make us all a new heart and a new spirit, for why should we die, O house of America. In this hot bed of party politics, usury and unequal rights, O house of ancient Charlestown; Bunker Hill town, and Bunker Hill Bank in it, with such a fair and beautiful set of directors; all honorable men, as Mark Antony said about Brutus, and the rest of the conspirators.

In reading God's Holy Bible we find this—"Thus saith God; thus saith the Lord; thus saith the Lord God."—We should read, in all cases, the Lord as the agent and revealer of the God of the universe. All power in heaven and earth comes from God Almighty, a divine being that made all in heaven and earth, that made all his be-

ings to have equal and just rights ; equal and just laws, and those laws equally and properly administered ; and equal and just facilities in every thing in as fair a way as possible. Yet ye say, O House and State House of Massachusetts Legislature, you will make laws to discommode eighteen millions of good honest people in a fair and safe travel over Warren Bridge, to accommodate one million of shavers of people. O House of Massachusetts proper, Bay State too, why will ye die, by being drowned or burnt up by these devilish fires of Rail Roads ? Shame on ye all ! In making Jesus of Nazareth a divine person, equal with God, in power, we confuse and perplex the whole of God's Bible. It is a sealed book unto all of us if we do this. It was the great sin of the children of Israel, in worshipping other gods, instead of the only one living and true God. If we make Jesus a divine person we confuse ourselves dreadfully. You have, and will have, millions of divine persons, in shape of priests, partialists, papists and protestants ; orders of popes, bishops, catholics, &c. ; for a bigoted partialist priest is a bigoted partialist priest, put what kind of a gown or coat on him you please.

I have dwelt long in trying to prove that there is but one living and true God in the universe—only one divine person—as I think every thing rests with us on this proof alone, in this, our earthly life, and on our immortal life in the Kingdom of Heaven. Those calling themselves divine partialist and bigoted priest, in their religion, have put forever a full stop to all pure Christianity. It is impossible for any man, woman or child, to approach their own God of the universe ; they put stumbling blocks between them and their own God. O all ye partialists and priests, had you known what this meaneth:—that this our God of the

universe "will have mercy and not sacrifice," you would not preach your nonsensical doctrines in this enlightened age.

I was struck with one of these stumbling blocks, on reading a sermon of the Rev. divine Theodore Parker, on immortal life, delivered in Boston, Sept. 20th, 1846. Mr. Parker has some heavenly sentiments on the bigoted and partialist religion of the priesthood, in Boston and other places, such as God's repenting, revenge, anger, wrath, fury and rage. God is all mercy and assistance to every creature he ever made, or ever will make, on this, his earth, or in His Kingdom of Heaven. What a childish idea these partialists have all got of the only one living and true God of the universe. Mr. Parker scouts the heathenish sentiments of all these partialist priests in the world, as ungodly sentiments;—and here I agree with him, but I do not agree with his sentiments on Jesus of Nazareth. Mr. Parker calls Jesus, in his sermon on immortal life, Christ, and says the "bravely good men in Boston," &c.; and there are some not so bravely good men and women, we presume, in Boston and its vicinity. In some future age the time will come, when each of us, the Boston "bravely good men and women," shall have more mind and heart and soul, than Christ on earth; more than all men now on earth, have; yes, more than they, and all the souls of men ever passed to Heaven. We shall have each one of us, more being than they all have had, and more truth, soul, faith, rest and bliss of life. We presume these Boston bravely good men are bravely rich men, and ten to one on a bet, they are brave usurers, and will be found the wrong side of the gulf, in Abraham's bosom. For we read that it was the poor man that went

to Abraham's bosom ; so we read now, that the great God of the universe, has a very poor opinion of the Boston usurers indeed. We see this part of Mr. Parker's sermon is a vain, flighty, fanciful thing, just calculated to please a vain, self-righteous, bravely rich people, like the Boston people. Mr. Parker has very vainly helped us all out of this dilemma, of a partialist priesthood ; for a partialist priest, is a partial priest, if he lives in the great city of Boston or the little city of North Malden, but we will admit at once, Mr. Parker, that it is worth more money to save these bravely rich men and women in this large city of Boston, than it is in the small city of North Malden. But what faith, belief, or hope, can any of us, rich or poor, have in immortal life, if Jesus of Nazareth, as Dr. Franklin said, was the most moral man that ever appeared on this earth, or ever likely to appear, if not equal, at least, to Mr Parker's bravely good men. When all our greatest light of immortal life of endless happiness came unto a world, by this man, Jesus of Nazareth, by the revelation of sacred truths from the God of the universe, to a sinful world that he is a God of mercy, and not sacrifice, to a sinful world. See Mr. Parker's sermon on immortal life for yourselves, fellow citizens. Also, Dr. Gannett's sermon, on the inspiration of the Scriptures. I have not got the Doctor's sermon before me, but I will take his meaning as well as I can by recollection ; delivered, say, February, 1847, in Boston. The doctor says the sufficiency of the Scriptures and the right of private interpretation, were the two great principles from and on which the protestant reformation proceeded ; they are the great principles to which the protestant religion has professed to adhere, ever since they were assential to religious

liberty. Now I say, says the doctor, that is the only text which is really part to the subject.

Peter 11, 26 ; John 16, 21. I don't know as I have got the Doctor's quotations correct here, but it will not matter in the general subject ; and the Dr. says look at Psalms 136, &c., the spirit of fiery vengeance breathes through such writings ; tell me not, says the Doctor, that it is inspired language, not while a righteous and merciful God sits upon the throne of the universe. Now we would like to get the Doctor upon the throne of the universe of a righteous and merciful God, on this earth a little while, and then he would know what scriptural inspiration meant in reality, not nominally.

Now what is scripture inspiration, Doctor ? Why, it is action, good or evil spirit, excitement, movement, and every step we take in all our lives. Our text don't say that the Almighty God of the universe gave this scripture inspiration to one man or many men, but to all men, women and children, of all colors and blood, that he ever made or ever will make. See Elihue, in the Book of Job—"for there is a spirit in man and the inspiration of the Almighty hath given him understanding"; but how very feeble does it appear to us when we confine it to feeble mortals like ourselves ; we must say, by all means, all have, or we wrong ourselves, for on this point alone rests the whole salvation of a world in immortal life of endless rest and eternal happiness. It is this something, as Cinna the Roman poet said, "that leads me forth of doors into the mob of murderers". After the conspirators had murdered Cæsar, the mob say to him, Cinna, "who are you and what are you, a married man or a bachelor ? answer, quickly, truly and wisely," Quickly, truly and wisely, he

answered, "I am a bachelor." "Then you despise all married men ; pluck out his heart and set him a going !" Cinna then exclaimed, "I am Cinna the poet ! I am Cinna the poet !" "Then we will hang you for your bad verses." Now you see, Doctor, Cinna was inspired by the God of the universe to go forth of doors, for his time had come to pass from the world. And so with every man, woman and child ; this same God provides the ways and means to take all out of this world to a better one. This inspiration is cause, effect, way and means ; this is what is meant by this God of all, "breathing into the nostrils of all he ever made, the breath of life, and all of them became living souls." Then this scripture inspiration operated on every one of them, from the time they came into this world, till they all go out to a better ; even the kingdom of heaven. Every one of us are inspired every moment of our lives, to go forth of doors to do what we call good or evil. Did not this same God inspire the evil king Saul to rule and govern the children of Israel, His chosen people, very badly, for their sins and transgressions. Do we not at this very moment see the bad conduct of the late evil king of France, towards all his subjects. The late king of France was a great usurer ; he would not say to all his subjects to go their way and eat their bread in peace, and drink their wine with a merry heart, for that was all their portion and allotment under a real republican form of government ; or under a good kingly government. And so all these subjects were inspired to tell said king to go his way, and eat his bread, and drink his wine ; not in peace, but in a civil war, the worst way in the world ; and said king was inspired to go his way as he did. What a lesson our sister republic, France, is now giving

us ; this American republic, to be ready for our downfall, and get rid of our kings and noble bad rulers. Said king &c. of France, were very bad usurers ; they wanted all the wealth, magnificence, self-fame and assumption of power over their subjects to their heart. Said king and nobles wanted all the bread and wine on the kingdom of earth, and the Kingdom of Heaven.

Now, Doctor, every man that draws a hand-cart with fish or lobsters in your streets in Boston, to sell, is as much inspired as Marshal Tukey was, when he took Ryan out of his castle by the hair of his head, on the Sabbath day, to prison, unconstitutionally. The beauty and holiness of our form of government, and our heavenly national constitution, is, that all in it are Scripture inspired to be rationally free, with equal and just rights, as the God of the universe intended. The great command from him is to call no man or woman common. This partial scriptural inspiration, and Mr. Parker's partially calling a portion of men and women bravely good, far above Jesus of Nazareth, is what has caused all the usury and all our troubles in this vast nation since our republican government was founded, and this heavenly national constitution was made by them heavenly men to support said government ; and also all the usury and trouble that we now see in this vast world, by such men as you and Mr. Parker's preaching partial scriptural inspiration, and partial goodness ; far above the goodness and humane morality of Jesus ; be assured gentlemen, if you tell all these vain men and women that they are so bravely good, and bravely rich, that they will soon find it out, to the injury of the great mass of the people, as king Richard the III. did. "Bless me, the women all cried, he is born with teeth."

That is as much as to signify that I shall bite and snarl and play the dog, said Richard. This partial inspiration and partial bravely good men, gentlemen, places you no higher in pure christianity than the orthodox bigoted religionists, or the papist popery of the Catholics bigoted religion, the partialist protestant, and the partialist papest, in religion, are synonymous—the one and the same thing in the God of the universes eye. All you gentlemen in the ministry, that are sent into this world by God, as agents for him to preach his gospel of assistance unto all his creatures. As Jesus was sent as God's agent, or as the late minister Tuckerman was sent as God's agent, to preach and assist all, by plucking the ears of corn, and pulling the sheep out of the wells on the Sabbath days, and giving them freely unto the poor in all your parishes, as your late brother Tuckerman did. He went about doing good, all the days of his life, as Jesus of Nazareth did. They were both God's agents, appointed to do good unto a world of people. He, Mr Tuckerman, did dive into the cellars in Broad street, and all other places, to do good unto the poor and miserable unhappy beings that belonged to the God of the universe. He performed miracles in this way; but you ministers and deacons of Boston and its vicinity, seem to want all the riches, magnificence, self-fame and assumption of power over the great mass of all your hearers. You seem to want to dive and drive into all the rich, royal palaces in the rich cities, to pluck all the ears of corn and all the sheep for yourselves. alone,—you seem to want to emass all said riches, magnificence, self-fame, and assumption of power unto yourselves. Were now, are your Tuckermans of our days; they are as scarce as the Franklins of our days. You

seem to want to drive the poor of all your parishes to their last shilling, to aggrandise yourselves alone—you seem to want to drive your own devilish partial principles and acts down the throats of your own supporters—you seem to want your Meeting-houses to be palaces, and your steeples to tower to the skies—and you seem to want your poor parishioners to pay for it if it takes the last loaf of bread out of their mouths by your usury; for when usury commenced its spoiling ravages in Massachusetts in 1805, the ministers and deacons of this partialist protestant religion, was the first to play the game of all fours in this usury. In them days, their parishioners could not, and would not pay them but a small salary, but gave them a grant, that they might make as much as they could out of usury, and many of them made snug fortunes by it, so that they could bring up their sons and daughters to this high education of usury in Massachusetts, and here they are with us now, like the two sons of Samuel that were appointed by their father to be judges to follow after Lucre, take bribes and pervert judgment. I knew a number of Massachusetts ministers in them days that had a very small salary, that left fortunes to be used in this granted Massachusetts usury; and this is where I presume the Hon. John A. Bolles, Abbot Lawrence and Henry Lee, and all such Hon. men get their scripture proof for this damnable usury in Massachusetts. But Messrs. Parker and Gannett, let us depart from this damnable scene of Massachusetts usury, and repent as Mr. Job did, in dust and ashes, when the Lord God spoke to him out of the whirlwind; and then perhaps we may have twice as much good morality—not in cash—as we had before. But as things stand now in Massachusetts, in the usury

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line, who can tell if thou, my dears will ever remember us. Let us all return to the bright star of temperance that has appeared unto us all in our day and generation, for to be temperate in all things, is the beauty of all, our holiness.

TEMPERANCE.

In religion or politics, I think strong drink is the commanding officer of all the bad passions in the human breast. I consider intemperance the greatest sin man commits, on himself or his fellow men or women in his earthly state. Strong drink starts all the evil passions into action, when taken in too great quantities; and so it also starts all the good passions into action, into the human breast, when taken in a reasonable quantity. Lord Byron could not write his beautiful stanzas without it; and so with our greatest orators, statesmen, pleaders, politicians and patriots. The patriots in the American Revolution, first touched their glasses at the Green Dragon tavern in Boston, and then went into battle for the rational liberty and just rights of a world. We read that righteous Noah, the first thing he did after he come out of the Ark, was to plant a vineyard, and was drunken of the

wine thereof; yet he found favor in the sight of God after he got drunk. He had all the promises of God—he saw the bow in the cloud, as the everlasting covenant from God to him, and all flesh. He had the solemn promise of God Almighty, with all flesh, and all his family, and every living creature upon the earth—that the God “would not flood the earth again with water to destroy all flesh, and that there should be seed time and harvest.” This gentleman, Chief Priest and Elder, is the Almighty God we all look to for all the blessings we receive on this, his earth, or that we shall receive in His Kingdom of Heaven at last. No drunkard in the gutter, since Noah appeared worse than Noah did, for he was uncovered and his sons had to go backwards for fear of displeasing him. But this is no excuse for us; the soul that sinneth, shall die a temporal death—not an eternal death, as some partialist priests will seem to have it; yet we read that the drunkard is in hell torments; well, what fool don’t know that, that ever got drunk. Noah was in hell torments if he had any shame in him, if the account is correct that we read, king David says, he was taken from the lowest hell. Dr. Franklin says that he was in hell after he had signed the treaty of peace of 1782, with our mother country, without the knowledge of the court of France, and contrary to the instructions from his Congress, and to the treaty of alliance, till the high grace of Count de Vergennes drew him out of this hell by his forgiveness. Dr. Franklin here saw that there was a stain on his own honor, and a stain on the high honor of his whole country, like the blood on Macbeth’s hands; that all the waters and blood of the American Revolution, cannot wholly wash out this ingratitude and incincerity in the American ministers then. It

matters not what France was before, or what she has been since, it is what she was then. Perhaps I shall say more on this subject in some future number.

But all this hell that partialist priest, papists and protestants tell so much about, is on this earth, where the sins are committed, and the punishment for all sins are on this earth. It appears to me that men, women and children, must be very simple and weak indeed to think that there is any hell or punishment in the Kingdom of Heaven. I do not see what there is there to punish men for; and the same God tells Adam, from the beginning, and all of us, that—"Dust thou art, and unto dust shalt thou return"; but the soul, with the spirit and the understanding of the inspiration of God, of every man, woman and child, of all colors and blood, shall return to the God that gave it. We would reason very unjustly to think that the Kingdom of Heaven was a place of punishment. It is a place for God's grace and mercy, Now when the prophet Ezekiel says—"Thus saith the Lord God, the soul that sinneth it shall die," it means only a temporal death, as we say, a man or a woman is dead, while they are alive in sin and transgression, or, dead drunk if you please. Now he or she will be punished here on this very spot of earth where they get so dead drunk.* Here is hell enough, ladies and gentlemen, without going to the Kingdom of Heaven for it. God knows, and man and woman also, of the case of righteous Noah, getting completely swamped with wine, and then his receiving afterward mighty favors from God, should teach us all that He requires of us humane treatment to the drunkard; not to assist them for what change they may have in their pockets; and thank God that he has given you all power to command them, as

yourself, by his grace ; for "by his grace are you saved from drunkenness." This same God giveth grace and mercy to all his creatures on earth as well as in heaven, and you should not make merriment of such poor miserable beings, for they are all brothers and sisters of one common family. But I see our friend Whieldon and Post, and many of the humane Boston papers can have the face to make all manner of merriment out of the poor fallen man and woman, and these Democratic Republican Mark Antony politicians, clergy, justices, lawyers and peace officers, make a great business of it they tell me ; and we hard drinkers and hard eaters join in the merriment. If we are not down as low as righteous Noah was, we can stimulate, excite and be inspired, till mid-night or mid-morning, with all kinds of exciting amusements, eatables and drinkables :—

We want to be at all of the watering places, in the summer and fall, and in the high places of amusement in the city, in the spring and winter,—if a poor man or woman worn down with labor and care, is seen to take a drop, then there is the devil to pay with this army of justices, piece officers, &c. I will tell you what, fellow citizens of this vast nation, every dollar these counsellors, justices, peace officers, &c., have taken from these poor fellows, men and women, and every dollar that has been taken from the venders and sellers of strong drinks, has been unconstitutionally taken, and they can get it back again if there is one spark of just law left in this vast nation. Men or women do not get drunk for the sake of getting drunk and laying in the gutter. There are causes for him or her getting drunk ; some deep trouble he or she feels, some death like sinking ; they take the last glass with hopes that

it will rouse and restore them to moral action, but it only sinks them into deeper disgrace, and then, when too late, they discover it. Is not this hell enough, ladies and gentlemen? If you want a greater hell than this you must go to some one that knows more about it than I do, unless it is to a brokers shop as a bankrupt. Portia, the Roman queen, swallowed fire when she knew that Mark Antony's power was great and strong over her lord and husband, Brutus—Michael Cashio, when he was over persuaded by the artful Iago to take another glass, paid severely for it: "My reputation, Iago! my reputation, Iago! gone forever, past all surgery; If I ask my general for my former place, he will tell me that I am a drunkard and talk fustian," &c.; by this we see the great evils of hard drinking; yet Michael Cashio ruled in Cyprus after all this. Hard eating and high seasoned food, we presume, is hurtful to the constitution, as well as hard drinking, but it has not yet received that condemnation from the fashionable world, that hard drinking has.

All excitements that are overcharged, are hurtful and sinful to the public and private constitutions. I never see this army of reformed men and women pass me, that I do not fall prostrate into the dust, in my feelings; and so does the judge real from his bench, if he is a hard drinker. There is not a man in this whole army but that is greater than he that taketh a city; they have commanded themselves by the grace of God. No generation before, has seen this bright star of temperance reform but this. Kings and prophets have died without this heavenly sight. We see and hear of this mighty army moving on like an avalanche through the world. Foreign despots and home petty tyrants are falling into its ranks spon-

taneously and voluntarily. This star of temperance reform is a bow in the cloud, with the sacred promise of the Almighty to a world, that the time is not far distant when the nations of this earth shall learn war no more, and all shall know the Lord God's mighty virtues of assistance and gratitude, the one unto the other. But this mighty reform in temperance has not been brought about by the professional men or the clergy; it is a spontaneous and voluntary reform of the mass, by the grace of God to them. He has inspired them, doctor Gannett, to reform. I should like to know the Hon. Daniel Webster's opinion on the constitutionality of this law, that allows the petty justices and officers to fleece all these men and women out of their property, for eating their own bread in peace, and drinking their own wine with a merry heart, provided they did not disturb this pious nation's morality.



THE LAWS.

Now let us say a few words on the laws of our vast nation. Our forefathers and foremothers brought from their mother country in one bundle, all their laws, good, bad and indifferent. Their good laws are very good, and their bad laws are very bad, and their indifferent laws are barely passable, and their wager laws, as they call them, are outrageous outlawry, which puts all the mass out of the protection of all the laws.

Some time ago, in the controversy between the Hon. David Henshaw, Secretary of the Navy, and the Hon. Governor Morton, late one of the judges, and now of the Reverent Revenue Society of the income of honor and profit of the nation, Mr. Henshaw said, as to the matter of that, there was no court of justice in Massachusetts, of the real right of trial by jury—and that the counsellors and judges were the court. Mr. Bunkingham, of the Boston Courier, and Mr. Green, of the Boston Post, being two gentlemen of opposite politics, confirmed it. Now the nation that abandons the right of trial by a jury of her own countrymen are not worthy the name of a re-

public; for a just jurisprudence, for a just judicature, coupled with a just jury of our own nation, are the only rocks that any republic rests on. The colonies had better never have separated from their mother country than be ruled here at home with her wager laws. See England's wager laws as they call them. You will find them in Noah Webster's dictionary.

POLITICS.

Now let us say a few words on the first origin of our politics in these United States, before and since the American revolution. There has been but two real political parties in these United States—one for all the professional men and the clergy, and the other for all the working men and operatives, both men and women. The Hon. Daniel Webster, or some other good statesman and politician, said in one of his field speeches, that fifteen sixteenths of the great mass of the people in America, were workingmen and operatives, and one sixteenth, professional men and clergymen. By this, you will see, fellow citizens, that it takes two thousand working men and operatives to support one hundred of said professional men and clergy;

that is to say, their net earnings ; they must let them have a small part of their earnings to support nature, or they could not labor and operate for said gentlemen and ladies. There are some little squads of party politics, such as Masons, Anti-masons, Abolitionists, Native Americans, Free-Will ladies societies, &c. &c. But they all emerge into the two great political parties when we have a foreign or civil war. After the American Revolution, there were but two parties, and they took their names as democrats or republicans, and as federalists. The Hon. John Adams sided with the federalists, professional men and clergy, and the Hon. Thomas Jefferson sided with the democrats or republican party, the working-men and operatives, so called then. But the trouble that has been with us all in America, is this, we as a nation, have departed from those mighty principles and acts of those mighty men, such as Franklin and Washington, and gone over to the aristocracy, if not to the despotism of the old world. As the Hon. Dan. Webster said, on the top of Bunker-Hill Monument, the 17th of June, 1843, if you wish to be a virtuous patriotical nation, we must be individually so. We see what has grown out of this American Revolution. It has produced some Ciceros as statesmen and politicians, and many Mark Antony politicians, calling the great mass of the people their sweet masters, for the sake of their sweet voices, and then saying, mischief is on foot, let it walk on. Perhaps there is no two men among us in Massachusetts, that has had more influence in the politics of Massachusetts and these United States, than Mr Buckingham of the Boston Courier, and Mr. Green of the Boston Post. Mr. Buckingham sided with the professional men &c. ; Mr. Green with the mass of working-

men &c. Mr. Post has had the democracy in Charlestown, under his Guardian care for twenty years, and he can whip them into the traces, and then whip them out, at his pleasure. Several years ago when we had some little trouble with our ministers and doctors of the gospel, in the women line, he in a very slurring way said, "what is the trouble with the ministers and doctors across the waters." Every one of us, men and women, knew what Green meant, and we can just say to Mr Post, that our ministers and doctors are full equal to the Boston ministers and doctors, and are men and women of as great caliber as the Boston ladies and gentlemen.

Who could think in this deep Christian land, that the Hon. Charles Green, could, with his beautiful smiling face, say what he did about the Hon. General Caleb Cushing, at the late human Christian dinner at Faneuil-Hall—that cradle of American liberty, as it was formerly in the days of the mighty councillors, chieftains, warriors and soldiers of the American Revolution ; Franklin, Washington and all their associates in the council chambers, and battle fields of their country. I do not say, gentlemen, that General Cushing has been inhuman or barbarously cruel to his soldiers, fighting men and warriors under him in this late Mexican war ; for this has got to be proved in our courts of justice, by a jury of his own countrymen, if we have any such courts left in our country. I do not wish or want to condemn any American in power, or out of power, without a fair trial by a fair jury of his own countrymen, for this is the only rock that our American Republic stands on. But I do say gentlemen, of the North and South, that the Hon. Caleb Cushing has been a Mark Antony politician, ever since he became a freeholder in

this American Republic. His great object seemed to be for self-fame, magnificence and assumption of power for himself alone; he could turn and turn, smile and smile, and yet be an American politician. But our bigoted politics and religion in America, has got to such a pass with us all, that none of us seem to know on what ground we stand on, or what kind of government or national constitution we have got. A stranger might think we had an oligarchy form of government, which places the supreme power in the hands of a small number; is of a kind of aristocratical form of government. But I think, gentlemen and ladies of this vast nation, we all shall soon know what ground we stand on, and lay on. The movements that we have seen and heard, of late, in our sister Republic, France, and through the world, tell us all to be getting ready for a similar revolution in America. We seem to have all the materials for it, and I expect it will come on us like a thief in the night. The great mass of the people of Rome and France did not know of the great troubles that was coming on them, and had but short notice of it; they knew the few leaders were plotting something for their evil or good. It is the few in all nations that make the war and peace business.



DISSOLUTION OF THE UNION.

Now gentlemen, if you please, let us say a few words on the separation of these vast United States: I, for one, think the time has arrived for a separation of this Union; peaceably and without tumult while we can, and not forcible when we must. The northern section saint holders say, that they will not be ruled and officered by the southern sectional slaveholders, and the southern section say that they will not be ruled and officered by the northern sectional saint holders. This envy and lingo jealousy seems to be the great trouble with us all, and we all seem to want the greater portion of the offices of profit and honor. It is a scripture doctrine that when two cannot agree to walk together, except they be agreed, it is best for them to separate. This vast nation is only one great family according to our form of government and that heavenly national constitution, that was made by those mighty men to support said government. If we are determined to destroy said form of government and said national constitution, with a Roman or French fire of faction, why in the name of heaven would it not be best to do so peaceable, and at once, than to be forced to do so by faction at last? Did the Colonies lose any thing by a separation from the

“mother country ;” did they not better themselves in trade and everythig else ?—while we kept to ourselves, according to our form of government and our national constitution, did we suffer by separation from our sister Maine, &c.? No, it was better for us all in every respect.

But many people here at the north say, and seem to think, that this separation would be a dreadful thing, and that we should be fighting with each other all the time. But we shall never be in a better fighting trim than we are now. They tell us that Washington’s last words were—“United we stand, divided we fall ;” well, so they were, but he said also, that we must be united at any rate. United? well, we are now, and so are two bull dogs in a pitched battle ; or, as Othello and Iago were, for their mutual interest. If the mighty councillors, warriors, chieftains and soldiers ; Franklin, Washington, and all their associates, were here now in this vast nation to see what is and has been going on, between the south and north, they would say, to a man, divide and separate at once, for they would all see that circumstances altered cases.

It was the fear of Franklin and Washington, in the last hour of their lives, that this mutual good feeling that was brought about by the American Revolution, would be broken and dissolved. Dr. Franklin said, when the treaty of peace was signed, in 1782, that the American government would be broken and dissolved—and he knew the genius and high education of the American people—for they would rake heaven and earth for an office of honor and profit. And have we not all seen it, years ago, proved true to the letter ; and as Mr. Fletcher says, “to the very comma ?” And so did Washington see it in the last of his presidency, in the bad feeling springing up between

John Adams and Thomas Jefferson. Did Mr. Adams leave the presidential chair politely to his successor? No, they were enemies all their lifetime, till, by the grace of God, they were made friends in the last hours of their lives. Have we not all seen for years thousands of Mark Antony politicians in full speed for the "white house," with tribes of office seekers at their heels? We must all see that it is impossible, with this Iago jealousy, for this vast nation to be united for the mutual benefit of all, as was intended by Washington and Franklin in the American Revolution. And who are the men and women that have destroyed this heavenly mutual good feeling, &c., between the south and north? Let the men that have done this deed by their everlasting scandal answer. The young men of this vast nation don't believe in the sighs and groans of these sainted Shylocks and Mark Antony politicians in the United States. To the southern slaves they are as false as dicers oaths, and, depend on it there is a sequel, a double sequel in all these men and women. If you had made this separation years ago, you would not have had this Mexican war, with all its ruin. The South would not have declared it on their own account. If you divide at the Mason and Dixon line, or any other line that will suit the parties best, you at the northern section can have a president, rulers and officers to rule and officer you to suit your complexion exactly, or nearly so. Say, if you please, you can have the Hon. Daniel Webster, with all his mighty powers, as a statesman, to make your treaties and to save you from ruinous wars with all nations. He will declare war and make peace when the high honor of the sectional part of your country require it, and he will draw around him, men that will co-operate with him for

your good and just rights in every thing. You will have no more of Massachusetts one-sided exclusive right principles, for the good of the few and the evil of the many. But we may all set our hearts at rest about our having a northern president, till this union separation takes place; for the South will hang on like bull dogs for the control of this vast nation, to keep their own property from the grasp of northern usurers.

Mr. Webster might now be the president of these vast United States, if the high whigs of Massachusetts had used him honorably, after he returned from making that boundary treaty with our "mother country's" agent, and for other great services, as a great statesman and politician, which he has done for his whole country since he came into public life, in 1812. The rest of the nation could and would not resist or oppose his election to the presidency. But how did these high whigs, as they call themselves, treat Mr. Webster at Faneuil-Hall, on his return, after his midnight hours over his lamp, making said treaty, that saved his whole country from a ruinous war with the most powerful nation in the world? Why, they told him as Duke Frederic told Orlando: "you have wrestled well, Orlando—you have thrown more than your enemies; would that you belonged to another house." I have known Mr. Webster's public life ever since the war with our mother country of 1812, and taken some notice of it, as I had something to do with that war myself, and I am not ashamed to have the officers that were stationed at Charlestown then, that are now alive, say what I did by way of assisting the army, &c. I do not say this by way of boasting; but I see men now, that are boasting very large of what they did then, and what they are

doing now, to assist their country, countrymen and women, with their great patriotism. In my humble opinion, they were then, and are now, quite Mark Antony patriots. Much was said in them days and since, about the Hartford Convention; and many of Mr. Webster's enemies have tried to bring him into it unfairly. My opinion of this Hartford Convention is, that there were as many friends to their country in it, as there were out of it; as a goodly number of Mark Antony patriots and politicians have made their jack of clubs out of it. It was a time then of very great excitement. Our whole country then, as now, was on a pivot of excitement; we all seemed to be standing on barrels of powder and balls. One gun fired then would have placed this whole nation in the situation that we see our sister republic, France, placed in now. These men in the Hartford Convention then, after the Hon. Samuel Dexter told them the danger they were in, repented, as Mr. Job did after the Lord God spoke to him out of the whirlwind, in dust and ashes. These men had every thing to lose and nothing to gain; not so with the Mark Antony patriots in them days and these. I should write the history of them days more particular, if I had time and space; perhaps I shall at some future day, in my history, from the time of the American Revolution to the present.

If I know any thing about General Taylor, I think he would be rejoiced to have the Hon. Daniel Webster, president of these vast United States, with his great statesmanship; and that he would fight under his directions, as bravely as he did under President Polk's, if occasion required it. But should General Taylor be elected President, which I hope he will, if the Hon. Daniel Webster

is not, I think he will have Mr. Webster as near him as his first counsellor as the Hon. Abbot Lawrence, or the Hon. Caleb Cushing, or the Hon. Charles G. Green, or any of such like honorables.

If this separation of these States should take place at once, the southern sectional part can have a president that will suit their complexion exactly, or nearly so. Say if they please, they can have the Hon. John C. Calhoun; he is also, a great statesman and patriot, and can draw around him, statesmen of his complexion, exactly, or nearly so, to support them all honorably; but this is their business, not ours. I have no doubt, in my own mind, that if we can bring about this separation, peaceably and honorably, it will be greatly for the interest and future happiness of both sections; and then they at the south can take humane care of their colored slaves; and we at the north, can take care of our slaves, of no color at all, by sending them to jails and prisons, as chief justice Marshall said, unconstitutionally.

Governor Everett, in his address to the Massachusetts Legislature of 1836, put this slave question in its proper light; he took the constitutional grounds, &c. See his address on this subject of Jan. 7, 1836. Much more properly, I think, than the late Hon. John Quincy Adams has in all his treaties and addresses to all the abolitionist, at all parts of the north, and some at the south. He has indeed, jaded them all round to hear his addresses on this slave question, and the right of petition, and then tells all these abolitionists that he is no abolitionist, only as Thomas Jefferson was in the 77th year of his age—that he don't commune with these northern abolitionists, and that they only retard the coming of the blessed day, for which they

all sigh. This address was delivered on the floor of congress in the year 1843. I think Mr. Adams says in the same address, that wherever he goes, they all flock round him, and call him the champion of the right of petition. What child don't know that, that knows his United States, and all his states constitutions, that every man woman and child in these United States, has the full right to petition if they are agrieved? But what earthly use can it be to all of us to have these cart loads of petitions, that take up most of the time in congress and our States governments, if they only injure us, in the main question, and raise all these bad passions into action in all of us, and disaffect all our southern brethren and sisters at the south, against the north, and so disaffect all our northern brethren and sisters against the south, and set the whole nation by the ears, like so many cats and dogs, merely to please a few men and women's sequels. About the same time our Massachusetts Legislature sent to our sister State, Virginia, a set of resolutions, drawn up in a very artful manner, wishing a separation from all slavery; that is to say, from all slave holding states; but Virginia saw the nub of these resolutions at once, and sent them all pack-horse back again to her sister Republic Massachusetts, with a suitable answer of contempt. What is this but a separation by force? The next word must be a forcible blow. Gentlemen, you do take their lives, unconstitutionally, when you take the means whereby they live, and they know it. I fear we at the north calculate too much without our hosts. The south have many friends at the north that grew out of the American Revolution. The south gave the colonies a Washington, and

the north gave them a Franklin, with Washington principles and acts.

CHARLESTOWN.

Now let us say a few words on the short history of the business of ancient Charlestown, for the past 44 years.— To do this I must cite all that are now living that commenced business then in Charlestown, to confirm what I say. Then about every young man and woman commenced business with fair and equal rights, fair and equal justice and laws, with those laws fairly and equally administered ; and with fair and equal facilities. Then there was none of this usury on young men and women. If they wanted a suitable amount of money to commence life, there was always a Franklin at hand to let them have it, at six per cent., the lawful interest, with the advice of a Franklin also, gratis. If the small trading part wanted a credit for goods, our mother country's merchants, traders and artists, were ready to supply them on credit. If they wanted only £500 worth, fall and spring, they had it on the same terms as the American merchant had his £10,000

worth, and the same accommodation as to an extension of credit, if wanted. An English merchant, trader or operative, would despise taking over lawful interest of the country ; and would consider it an insult upon his morality. I appeal to all young men, then and since, if I am not correct in all this business. As it respects English merchants, traders, artists and operatives, all went on harmoniously in Charlestown then, for there was a good mutual feeling running through the whole town. Here let me say, that there is a thousand times more high honor in the English merchants, &c., than there is in the American merchants, &c. The American prides himself on his Yankee shrewdness and trickery ; but there is nothing mean and low in the English merchant, &c.—it is only the English nobility that are despotic.

How is it now in Charlestown with this nobility and with its masses ? Why, about all of us, young and old and middling old, are turned up-side down, and our tails are about all where our heads should be. We are mad after all high speculations in rail roads and every thing that is vain and not for the common good of our city and common country, and the man or woman that can spend the most money foolishly is considered the best fellow in the lot ; our banks and usurers, that were and are, being the only exceptions to this general rule, will discount to a fair trader or operative a small amount to pay his taxes, at the low rate of twenty-four per cent., if he will promise to pay his taxes, and can call the devil his uncle, and will give them three times the amount as collateral security. I am happy to hear by a late New York Express, that they are in the same hopeful way with their banks and usurers, as misery loves company, when it goes to the tombs of the

Capulets. Here is a pretty coming in of the Jews, if the Gentiles are left out.

Now let us say a few words on the uncalled for outlays of our infant city, for the benefit only of the few Jasons of said city, which accommodates five of every hundred to what they may please to ask for. Now, in the first place, has not the great outlays been in the extreme parts of the city? To advance the property of a few the authorities have almost abandoned the ancient portion of the city, and, by so doing, property has consequently depreciated, in said portion, at least 25 per cent. This is what I call unequal outlays, if I understand the meaning of the word unequal. I have no wish to stop or retard enterprise or improvement in any part of the city, God and every Charlestown man knows, I only wish to have fair play; the boys used to say when I was a boy, when playing marbles, that fair play was a jewell; and, gentlemen and ladies of Charlestown, this is only a game with marbles that we are now playing, only they are old boys and girls engaged in the play.

We now come to our outlays on schools and schooling. When I was a boy of ten years, about fifty-five years ago, we had the old English barracks that were left here at the time of the revolution, for a school house on Town Hill; they were removed from Dexter Row and were about 100 feet long, and a story and a half high. That was where I got my high and low education with the rest of the boys. I went to this school, say two years, as it was considered great in those days, without the master could see something extra in the lad; for the masters in those days were very penetrating, especially with the cowhide, and as the

master could not see anything extra in me I was put to hard work, when twelve years old. There was none of the dreadful trouble about ventilation in those days that we hear of now-a-days, in the old school house that I have mentioned, for we "enjoyed our own pure mountain breezes," and made it answer our purpose very well, till the year, say 1800. Mr. Gregory can tell you when that new brick school house was built on Town Hill, and it was considered a great affair in them days. You all know that know any thing about the affairs of ancient Charlestown, what has been done here in the way of building good school houses and providing good school masters and mistresses, and perhaps it would not be too much to say that, no town or city in Massachusetts has done more for to give all their children a good common education, than Charlestown, since said town was burned in 1775, June 17th. The people of this ancient town, felt this fire very sensibly, and this we presume, is the reason that that people has done so much for to give their children a good common education, to fit them all with equal and just rational liberty—with equal and just rights—with equal and just administration of said laws and rights; so that they all could defend their just and equal rights, and just and equal facilities in this, their ancient town, and throughout and against all party tyrants in Charlestown, and throughout the world. For as Franklin and Washington said, it was a good common education that gave the colonies their rational liberties, and this American Republic; and that it would be this good common education that would preserve and save this American Republic. These two mighty men said that this shrewd, sly, cunning, shy, high education, would destroy this American Republic,

and produce you nothing but petty tyrants and mean despots. And do we not all see their prophecy prove true, daily, in Charlestown, and in all this American Republic. The very first day these lads and lasses enter these high schools, you will see a petty tyranny spring up in them over their fellow lads and lasses, that will in due time, produce despots and Mark Antony politicians. No more earning their bread with the sweat of their brows; it will be the sweat of the brows of these ninety-five laborers that earn their bread and wine for the five professional lads and lasses, men and clergy.

It does appear to me that these full blown republican democrats of Charlestown run before their horses to market, in being so zealous for these high schools and high education. I cannot see for the life of me where they can count their gains, for to say that all the poor children in Charlestown can get this high education, as well as the rich, appears to me to be mere fancy. I fear they will make for themselves and the public, in their old age, a vast many King Lear's, and poor Toms, that will be cold! "O Scotland! Scotland!!" says Rosse.

Now was not this a waste of all future generations of children's property of a good common education in Charlestown, of the city authorities first outlays on that training field, so called? Was there ever a more suitable place than this training-field for all this, and all future generations of children to receive this good common education? It seems that the God of the universe had fixed this spot and place for all the poor and rich children of Charlestown, to receive a good common education unto the end of earthly time; and what waste of property in all the other school houses, &c. in this infant city! I un-

derstand by Mr. Hunt, that he was told by a person, that there cannot be any more children accommodated now, than there were before this waste of property and principle.

Now gentlemen and ladies of ancient Charlestown, how can we expect to escape, if we neglect so great a salvation for all our children's good common education in this, and all future generations? Shall we not all of us be punished for our sins and transgressions in this shameful business, as the children of Israel were, with some evil king Saul, to tease and torment them and us to death? Must all these millions of poor children that are to be produced, be shoved aside from this heavenly light of a good common education, to make room for the few royal families in Charlestown? Shame on us, gentlemen and ladies of Charlestown! Never let it be said any more, that we are citizens of Bunker Hill town, the spot where the first blood was shed for the rational liberties of a world. There were some skirmishes and blood spilt in Boston, Lexington and Concord; but the main stand was made at Bunker Hill. The Americans then told the English forces at Boston, that they were ready for the contest of a world's rational liberty. We all of us in Charlestown, have good common education enough to know the commands and wishes of the God of the universe; that it is to assist every child of his to a good common education. For if all children can have this, it will fortify them by the grace of God, against all petty tyrants, with high education. There is not a man or woman in Charlestown but what seems to be willing to give the last dollar to assist all children to this good common education. But what can we do as a body or soul, if our property is sal-

len by this bad management, and there are a goodly number of us bankrupts? Have not your children had better houses and better masters than most of you slaves in Charlestown? Have not most of you been slaves to your children and your masters? What makes a slave? Why, because he has a master. We could cite thousands of cases in the Scriptures, besides the passage that our learned and worthy fellow citizen, Mr. Belfour has cited for us, that a slave and a servant in God's Bible, is synonymous, that they mean one and the same thing. If we had time and space, we would say more on this subject. All this noise and outcry at the north about southern slavery is settled in one word, humanity. Has not the south as much humanity for their servants or slaves, as the north has for theirs? That is the question. Good God? be pleased to answer this question for us all, as a nation, before we fall into this fire of civil war.

I know it will be said of me that I want to set the poor against the rich; that I want to oppose the laws and religion of my country, and take the property from the rich and give it to the poor in an improper manner; but I don't want to do any of these things, I want to do what I can to confirm all good laws and pure christianity; I want to have the rich and poor to have the best of feelings, the one to the other, and I want to prevent confusion and faction.—An American citizen is only a steward for his fellow men and women, and as well might we bar down the reservoirs when our towns and cities were on fire, and say the water should not be used only on such and such buildings; as well might you say our savings banks shall be locked from the depositors, as to say that the means shall be held back in the stewards hands, to a reasonable amount, from their

fellow men, women and children, of all colors and blood, in want. This great mass of men women and children have made this money and property with their own hands, and with their own labor. Let me ask the American rich man with his millions, what good it will do him, if the day should ever come in America, as it has in Rome or France. Rome, republican Rome and France ; what are they now ? Are not we the last experiment of self government of the people alone ? Are there no omens in America ? Read this, mighty Cæsar. Of what avail will your millions be to you then, if our government and all go down, as Rome or France have ?—will it be any comfort or consolation to you to say you have your money in government, bank or railroad stock ? They will then all go to Mr. Job's satan at once. Is there no resemblance between America and Rome and France ?—is there not a remarkable resemblance ?—is there no Amen, to hear the report of these five smiling Jasons, usurers, councillors and priests, that have won the fleeces of 95 out of every 100 of their fellow men ? Them 95 of the 100 are no John Falstaff army ; they have drank deep of the cup of American liberty that has been delt out to them by you, five Jasons ! The fire and spirit of their fathers rise in them hourly ; these are the materials that brought about the revolution in Rome and France, and will be the materials that will bring about a similar revolution in America, if we do not all return back to them mighty principles and acts of them mighty men : Franklin, Washington and all their associates. It is not sufficient for the slave or servant to be equal with his master ; is he not more than equal with his master, if that master be kind and humane ?

And now let us all in Charlestown repent as Job did,

when the Lord God spoke to him out of the whirlwind, in dust and ashes, and return to our duties as fellow citizens of Charlestown, for our great trouble has been that our goodly ruddy young men and women have been hankering after the vanities of Boston and have neglected the true interests of Charlestown; and now if we will all return to our duties, Charlestown will blossom again like the rose, and it will yet become again a place of immense business in the staples of life; and that is all we want if we did but know it. Let all those branch railroads for a hundred miles about us be broken up, and let all them good people for a hundred miles about us come and trade fairly with us, as they were wont to do formerly, and it would be better for them and us; so they, and we all say. Then we shall not have to go to the Boston or Charlestown usurers and pay them 108 per cent. usury, and be much more slaves than our southern brethren negroes are.



RAIL ROADS.

As to these Branch Railroads, &c., in Charlestown and its vicinity :—I, in the year 1834, was requested by some of the nobles of Charlestown to call and see the Hon. P. T. Jackson on this subject, to get his assistance and views, and he told me that I might report to the Charlestown people that they had his best wishes on the subject ; and that the Lowell railroad should, by right, have gone to Charlestown, and also, that it was the best place for their great dopot ; that it would have saved their company two hundred thousand dollars, given them a far better depot than they now have, and that he tryed all in his power to get said railroad to go to Charlestown then, as he said the waters, the lands, and every thing was there to accommodate the vast back country with all their heavy freight of the staples of life. And I believe he did try all in his power to get it to Charlestown, but some of the nobles in Charlestown were mulish about it then, as they are now, about everything that is for the true interest of this ancient town ; they seem to want every thing for their own self interest, and then cry out against Charlestown, and say it is no

place for business, and that it will only do for noblemen and women to sleep in; but the real fact is, there is not a town in these vast United States so well located for fair and honorable business, as Charlestown. But these noblemen and women are sold, soul and body, to the noblemen and women of Boston; they are more slaves to the Boston people and their fashions and vanities, than the southern slaves are to their masters.

In this year 1834, the Hon. P. T. Jackson gave me his views on railroads, &c.; he said while the commerce of our country would support all in the country to a healthy living he did what he could in commerce, but when he saw the great increase of population, then he went into manufacturing for the good of all his countrymen and women, and then when he saw that there was a railroad wanted to Lowell he was the principal man that did it; this was for the good of the public, and not for their evil. The Hon. P. T. Jackson's whole life was spent for the good of the public.

Here let me say a few words about the late Hon. Wm. Gray. There is not a man or woman in Charlestown or Massachusetts, that can look back 44 years, more or less, but will recollect with pleasure what favors Mr. Gray did for them. Mr. Gray also, was a man that lived for the public good. These men were no usurers, to eat up, soul and body, the great mass of the people with usury.— In this year 1834, I, with the late Messrs Goodrich and Sweet, got the Charlestown Branch Railroad Act. We three did this, and then gave all into these noblemen's hands. And what have they done? Why, they have bought up all the rights at their own prices, and made this Fitchburg Railroad, &c.; and now, with the friendly as-

sistance of the Legislature, have taken away from eighteen millions of people, all fair and just rights of safe travel, and given it to one million of shavers, in crossing this Warren Bridge, to take all the travelers they can from Charlestown to Boston. This is what I call exclusive rights, if I know the meaning of the word. All I got from these noblemen for my trouble, was for them to lesson all my property in their wake from that day to this.

Mr. Jackson, in 1834, was of the opinion that Railroads were useful to the public, to a certain extent; but he expected the American people would get Railroad mad in this speculation and speculation, as they had in every other mad speculation; and in the end be the ruin of the country; and we find the best statesmen in England, &c., concur in Mr. Jackson's opinion. We find all the towns and stockholders of these petty branch Railroads are getting heart sick of them; that they have been lured into them by sharpers, and in the end no one will make any thing out of them but the sharpers and brokers, without it is the thanks of P. P. I. Z. Degrand, &c., saying gentlemen, I thank you for attending my auctions.



Now let us close this short history with a few words of advice to our goodly young men and women of Charlestown and its vicinity. Let them all learn wisdom by my life of follies in all the excitements of our days of foolish, wild speculations. Fall on the principles and acts of Franklin and Washington. Let these men be your guides.

TO THE YOUNG MEN.

Young men of America, that labor with your hands for a living, are you ready to sell your rational liberty and just rights, as the Roman citizens did, for seventy-five drachmas, and liberty to walk in Cæsar's orchards and pleasure grounds? Americans, are you ready to sell your rational liberty and just rights, for seventy-five drachmes, about \$2,25 our money, and a walk by the white house? Gentlemen, it will be a black house then. Then farewell all republican self government of the people alone; then farewell forever all fair hum of the fair business of the axe and hammer—the plough and furrow. Farewell forever, the hollow sounding drum, and the ear piercing fife, to lead you on to battle for a world's just rights. Your occupations will be forever gone then. We are the last re-

public, if we can call ourselves a republic. It is for you to say if it shall be so ; you are this self government of the people alone—you are the great machine—you, the working men, are the pieces of the workmanship—it is to you we give the last look. Millions of children are now gazing on you with all their eagerness, as the only hope of their future rational liberty and just rights, and for their good common education to defend said rights. Not only this generation, but all future generations look to you. Gentlemen, calmly reflect on the high ground you stand on. There is not a man amongst the whole of you, that is not of as much importance to our self government as the president of said self government. We are all in one concern—all sink or swim together. Remember it was not Brutus and Antony that could mow down the Romans with their own hands ; they were only the movers of the setters on. It was Romans mowing down Romans, as you see now, Frenchmen mowing down Frenchmen. Rome and France fell by their own hands and by their own faction. Remember if this mighty American self Republican Government of the people alone falls, she will fall by her own hands. All the powers on this earth can never do it. Remember if this self government falls, your hands like Sampson's will be on its pillars—it will be in vain then, to go round and say, it was this ruler or that—this officer or that—this man or that. If that day should ever arrive, all of us that may be alive, will have a hand in it. We cannot get off then as we do now, by putting our own faults on others. Let me say to all young men, have a mind of your own, when you start in life. You have guides before you ; Franklin, Washington and all such men. They have gone through life well—they have

weathered the cape. You will go through life well if you follow them. Let father, mother, and all the Mark Antony politicians and Churlish priests of the day be secondary, not primary.

AN APOLOGY.

Now let me make a suitable apology to all the gentlemen of high or low standing, that I have named in this short history of Charlestown, &c. My only object was to give my fellow citizens of Charlestown and the public, a simple history of facts, as they came to me for the past 44 years, hoping and praying that if I have said any thing amiss, they will all fully excuse me, as we are all commanded by the Bible to speak our minds very freely, and now, as we have spoken very freely of the Boston bravely good men and bravely rich men, and bravely Tyrus God's, that say they set in the seat of God.

Lions and horses. Let us say a few words on their bravely good asses; for I expect Mr. Parker's Boston bravely good man was not much better than the bravely good Mr. Job, that when the Lord God spoke to Job out of the whirlwind and said, "who is this, that darkeneth

counsel by words without knowledge?" This Mr. Job was said to be a perfect and an upright man, &c. Now I expect Mr. Job was a real Christian, or as near as we can get one in our days, in Boston, Charlestown, or Malden. He was certainly a brave statesman and politician. Let us do as he did, viz: abhor ourselves and repent in dust and ashes. If we cannot find any in Boston Charlestown, or Malden, let us all go to Tewksbury. We shall find enough dust and chaff there to cover all of us, and then who can tell if we bravely good men in Boston, Charlestown and Malden, will not have twice as much as we had before in pieces of money and earrings of gold, and a thousand she asses. Mr. Job's troop of a thousand she asses brought up the rear rank of his twice as much as he had before, and this makes the old saying good that, "wine and women rule the world."

Now Mr. Parker, let you and your bravely good men and women in Boston, &c., and we in Charlestown, Malden, &c., bring all our bravely good men and women together, and gird up all our loins like men and women and answer the God of the universe out of his whirlwind, as Job did, and abhor ourselves and repent in dust and ashes, for we have all got to do this, bravely good and bravely bad; and then we all can say with a bravely good relish—when the morning stars sung together, and all the sons and daughters of God shouted for joy. Now let us all close this part of our subject with a song:

When the hollow drummer beats to bed,
And the little fifer hangs his wearied head:

Then shall we all march out of this our early prison state into our heavenly state of perfect rest and endless happiness, by this heavenly moonlight cheerly.

Now gentlemen of Charlestown and vicinity I wish to prove to you all that have arrived to the common age of man, that I am correct in my statements on high education and good common education, for the benefit of the great mass of the people in this nation. Also, if the fair and equal business has not proved far better than the unfair and unequal business, since the American revolution. I put the question to each of you that commenced a business life, say 60 years ago, and by your industry accumulated enough property for your own and your large families comfort and happiness, so that you and they could all go down to your graves like shocks of corn, fully ripe for the harvest, if you had kept to this fair and honorable business; but when you and your children turned aside like the Prophet Samuel's two sons, after lucre, and took bribes and perverted judgment, and turned aside after all these wild, mad speculations and vanities of these days, that has made yourselves and your sons and daughters bankrupts and beggars. It is this high education that has done all this, for it produces in you all these gambling feelings in the human breast, and all these Iago jealousies, for when a company of daring men get together to cheat the great mass, there is at least all that Iago jealousy that existed between Othello and Iago. The great hobby of an American is, to be the richest man, and then he will be the most powerful. We see it was always so till Jesus of Nazareth was sent by the God of the universe, to proclaim to the world a new doctrine of peace and good will unto all men. What envy and jealousy there was between king Saul and David when the Israelitish women came out into the streets, saying, "Saul has slain his thousands, and David his tens of thousands." This envy and jealousy

lasted till the complete downfall of king Saul. King Saul was what we should call in our days, a very great knave; but our kings and noblemen are more polished knaves; they have this smooth high education, they can worm themselves into all the offices of honor and profit. We see our learned and high educated Bancroft, by his smooth, high education, could worm himself into the good graces of our government, and get the office of Secretary of the Navy, when he did not know a hand spike from a marlin spike in the Navy; or a commodore's broad pendant, from his own broad ruffles. He could write a flighty history of this country, just calculated to suit a Roman sick girl. He could tell you all, what Franklin, Washington and all such men did in their days.

Now see him as our American minister in our mother country, England, flattering and fawning like a spaniel dog, all the noblemen and women in England. Did his father Franklin set him this example? No, when Franklin was there as agent and minister for the colonies, and any news arrived in London, of England's oppression to any nation or any of her subjects, Franklin was on hand to reprimand and reprove the whole race of the English noblemen, king and all. Dr. Franklin was a man for a world's rational liberty and just rights. I would not wish to see our minister or any of our rulers, or officers, lose their dignity or politeness to any nation; but I would have them all stand firm on their own ground, as Americans, and defend the true American principles and acts, before a world of nobles.

The reason I wish Mr. Webster to be the president of this vast nation is, because ever since he came into public life, in 1812, he has taken a broad view of this

vast nation's equal and just rights, and a true, just and equal interest in every sectional part. His broad aim and talents has been to protect the commerce, fisheries, agriculture, manufactures, and all the business of this vast nation, as equally and fairly as possible. But what avail is it for the great mass of whigs in Massachusetts to exert themselves to do right and equal with all the world, if they must be clogged with a few high educated whig despots, that want all the power and wealth of Massachusetts. This is the reason I want a separation peaceably, now at once ; for we as a nation never shall see any better times till we do separate. This treatise of mine, to fully understand it, you must, Americans, read your Bible from one end to the other, and also, you must read Shakspeare from one end to the other.

My friends tell me that I write too sprawlingly and not elegant enough for the times ; too old fashion, and that I borrow too much from the Bible and Shakspear ; two good books given to borrow or lend from. Well, I am an old man, I find, and I am aware of this. For to get an office of honor or profit in this nation or state, you must be a Mark Antony politician to call the mass your sweet masters, for the sake of their sweet voices. Also, you will find a number of repetitions, as I can say as Lancelot Gobbo said about his old father, that his father was a very old man ; yet he could say that he was a very poor man. Now gentlemen, all of you will have the heavenly bravely goodness to excuse all my errors and defects as it is a very great consolation to us all, that we shall all get to this heaven at last. And I shall remain, while I have life,

Yours very respectfully,

JOSEPH THOMPSON.

